

DIFFERENCES BETWEEN THE MATURIDIYYAH AND THE ASH'ARIYYAH

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THE MATURIDIYYAH AND THE ASH'ARIYYAH

The Ahl-e-Haqq (The People of Truth) are known as the Ahlus Sunnah Wal Jama'ah. They are the followers of the Sunnah of Rasulullah (Sallallahu alayhi wasallam) – the Sunnah as narrated by the Sahaabah. This is the *Naaji* Sect. The adherents of this Sect will attain salvation (*Najaa'at*) in the Aakhirat while all other sects will be doomed for Jahannam.

The term, *Ahlu Sunnah Wal Jama'ah* refers to both the Ashaairah and the Maturidiyyah. They differ in only a few masaa-il. In reality they are two souls in one Body, namely, the Ahlus Sunnah Wal Jama'ah. In the subcontinent of India (India, Pakistan, Bangladesh), the term *Ahlu Sunnah Wal Jama'ah* applies to both the Ashaairah and the Maturidiyyah. In Iraq and Shaam, this term refers to only the Ashaairah (i.e. the followers of Imaam Abul Hasan Ash'ari – Rahmatullah alayh).

To the people *Maa waraun Nahr* (beyond the River Oxus), i.e. the Central Asian lands, *Ahlu*

Sunnah Wal Jama'ah refers to only the followers of Shaikh Abu Mansoor Maturidi.

Allamaah Kashmiri (Rahmatullah alayh) said that the majority of the Shaafis and Maalikis are the followers of Abul Hasan Ash'ari, while the majority of the Hanafis are the followers of Shaikh Abu Mansoor Maturidi

Their differences are superficial and sometimes due to misunderstanding.

For example: According to the Maturidiyyah, Imaan does not increase and decrease whilst the Ash'ariyyah say that it does increase and decrease.' In this regard, the Qur'aan Majeed states:

“The people (the munaafiqeen/kuffaar) said to them (to the Mu'mineen): ‘Verily, the people have gathered for you (i.e. to crush and eliminate you).

Therefore fear them.

(But instead), it increased them (the Mu'mineen) in Imaan.”

(Aal Imraan, Aayat 173)

The concept of Imaan increasing and decreasing is qualitative. That is, the quality (*Roohaniyat*) of Imaan increases with *Taa-at* (*Obedience*) and *Thikrullaah*. On the contrary, Imaan is weakened, i.e. it decreases in quality with *Ma'siyat* (*sin*) and *ghaflat* (*being oblivious of Thikrullaah*). No one disputes this.

Quantitatively speaking, there is neither increase nor decrease in Imaan. The number of Beliefs to which the Sahaabah adhered is exactly the same number which will remain until the Day of Qiyaamah. In this number there is neither increase nor decrease. Any addition to the Aqaaid of Islam as well as any deletion, will be kufr. There is no dispute in this as well. In most of the differences between the two Schools, there exists superficiality.

For laymen the safest course is to steer clear of the intricacies and subtleties of the philosophical arguments pertaining to the issues of Aqaaid. The best and safest are to believe in the texts if the Qur'aan and Ahaadith without entanglement in philosophical technicalities which are all the products of opinion unsubstantiated by Qur'aanic and Hadith *Nusoos*. For example: We

believe in the *Qudrat* (Power) of Allah Azza Wa Jal. His *Qudrat* is eternal and limitless. So much belief is adequate for the validity of Imaan. Allah Ta'ala states in the Qur'aan Majeed: "*Verily Allah is All-Powerful over all things.*" This much of belief is sufficient for the validity of Imaan.

When laymen seek to probe deeper, they become fertile ground for the depredations of Shaitaan. Many *juhala* lose their Imaan when falling victim to the onslaught of Iblees.

Imaam Raazi (Rahmatullah alayh) used to question people of different walks of life regarding their belief of *Tauheed*. He would ask for the basis and proof of their belief. People, depending on their intellect, would respond differently. Once he saw a peasant milking his cow. The Imaam posed the same question to the rustic. The peasant said: "Wait until I have milked my cow." As soon as the peasant had completed the milking, he took his stick and lashed out at Imaam Raazi (Rahmatullah alayh), striking him, and he exclaimed: "This is my proof for the Oneness of Allah." Imaam Raazi fled with the peasant in pursuit. This is the safest course to protect one's Imaan.

The Maturidiyyah and Ashaa'irah Difference in Aqaaid

1. Tafseer of Wujooob

The Maturidiyyah state that *Wujooob Biz Zaat* is the Self-Subsistence of The Divine Being Who is free from potential non-existence. *Waaajib Bi Zaatih* is The Existence which is free of foreign intervention.

The Tafseer (interpretation) presented by the Ashaa'irah of *Wujooob Biz Zaat* is: the demand of the existence of The Being and of *Waaajib Biz Zaat* is that The Being demands its existence.

(It is the same thing, expressed differently).

2. Is Wujooob Adami or Not?

The Maturidiyyah state that *Wujooob* is neither an additional component of The Being nor a non-existent state (*adami*) nor a relative factor. This is furthermore the view of some Ashaa'irah.

The Jumhoor (overwhelming majority) of Ashaa'irah, however, view *Wujooob* to be a relative factor which has no existence in the material world. *(Wujooob in the context means intrinsically necessary.)*

3. Is Wujood an Additional State of The Being or its Real State?

The Maturidiyyah do not consider *Wujood* (existence) to be an additional state of the Indispensable Being, Allah Taqaddasa Wa Ta'ala. Imam Abul Hasan Ash'ari – the leading Imaam of the Ashaa'irah – also holds this view.

Other Ashaa'irah Ulama consider the state of existence (*wujood*) to be an additional attribute of the Indispensable Being. (*This is palpably erroneous*).

4. Is Baqa Continuous Existence or Something Additional to It?

The Maturidiyyah hold that *Baqa* is continuous existence (*mustamirr wujood*). It is not an additional element. Some senior Ashaa'irah also hold this view.

The general Ash'ari School of Thought considers *Baqa* to be an existential state additional to *Wujood*.

(*This too is palpably erroneous. Eternal endurance/existence is an inherent and an intrinsic Attribute of the Divine Being*).

5. Tafseer of the Divine Attribute of Qudrat

The Maturidiyyah view *Qudrat* (Divine-Power) to be an eternal attribute of Allah Ta'ala which relates to His *Iraadah* (Will), i.e. It is simply an incumbent, necessary corollary of Divinity.

The Ashaa'irah hold that it is an attribute which asserts its effect upon decreed entities when directed to them. (*This is palpably erroneous*).

6. Does the Divine Attribute of Iraadah Include Love and Pleasure?

The Maturidiyyah hold that the Divine Attribute of *Iraadah* (Will) is not qualified with the attributes of love and pleasure and it does not necessarily produce these two attributes.

The Ashaa'irah hold the view of Divine Love and *Iraadah* (Will of Allah) being synonymous. Divine Pleasure is similarly a synonym to these.

7. The Attributes of Sama' and Basar

The Maturidiyyah view the Divine Attribute of *Sama'* (hearing) to be related to things which can be heard, and *Basar* (sight) to things which can be seen. Both these attributes are related to things which exist. (*This is palpably erroneous. Allah's Attributes*

of Sama' and Basar are not dependent on any aspect of His creation).

The Ashaa'irah hold that these attributes relate to every existing entity. In other words, Allah Ta'ala eternally sees and hears .

8. The Divine Attribute of Kalaam

The Maturidiyyah hold that the Qur'aan is the *Kalaam* (Speech) of Allah Ta'ala which manifested from Him without particulars (*bila kaifiyatin*). The purport of this is that Allah Ta'ala is the *Mutakallim* of His Speech, that is, He Himself speaks, and which Speech He reveals to whomever He wishes in a manner which is comprehensible to the being to whom It is directed.

The Ashaa'irah view the *Kalaam* of Allah Ta'ala to be a single command (*amr waahid*); free from plurality. (*This is also in reality the view of the Maturidiyyah because the contrary does not stem from their view*).

9. Can the Kalaam Nafsi Be Heard?

The Maturidiyyah believe that the Kalaam Nafsi (Innate Speech of Allah Ta'ala) cannot be heard.

The Ashaa'irah's belief is that it can be heard.

10. The Divine Attribute of Takween

The Maturidi Mashaaikh hold that *Takween* (to cause an occurrence) is an eternal attribute of Allah Ta'ala.

The Asha'ri Mashaaikh hold the opposite view. They believe that it is not an eternal attribute of Allah Ta'ala, rather a relative factor which the Aql (faculty of intellect/intelligence) perceives of the relationship of the cause to the effect.

11. Do Things Happen by Virtue of Being Suspended on Allah Ta'ala's Command: 'Kun', Or Not?

The Jumhoor Maturidiyyah holds that the existence of things is not suspended on the word 'Kun' (Be!). Their existence is suspended on their *Takween* (being made to happen). 'Kun' symbolically refers to swiftness in creating.

The Ashaa'irah hold that the existence of things is suspended on Allah Ta'ala's Eternal Kalaam, and this word, namely 'Kun', is indicative of that.

12. Is the Ism (Name) With Which We Call Him and His Actual Being the Same or Otherwise?

The Jumhoor Mashaaikh of the Maturidiyyah is of

the view that the *Ism* (Name) with which we call Allah and His Being are the same in practical life, not in so far as the conception (*mafهوم*) of the word is concerned. Thus, the *Asma* (Names) of Allah Ta'ala are *qadeem* (eternal/timeless) just as His *Zaat* (Being) is.

Shaikh Ash'ari and his followers hold the view that the purport of the Divine *Ism* is His *Zaat per se*, or it signifies something which refers to Him, which is incidental to Him and with which He is predicated. Thus, the *Ism* is either the *Musamma* (The Named One) per se, such as the *Ism*, Allah, or something else, that is an attribute of the *Musamma*, such as Al-Khaaliq, Ar-Raaziq, etc., – i.e. any attribute which denotes attribution to creation – and sometimes neither of the two; neither the *Zaat per se* and neither something foreign to His *Zaat* (*Laa Huwa walaa ghairuhu*), such as Al-Aleem, Al-Qadeer, and such *Sifaat* which denote a real attribute which is intrinsic to His *Zaat*.

13. Qadha and Qadr

The Maturidiyyah have taken *Qadar* (Predestination) to mean Allah Ta'ala's defining of everything from eternity with its limit of beauty,

evil, benefit, harm, etc., and the time and space with which each item is encompassed with.

Qadha according to them is His action with added force. It has also been described as: causes along with their predetermined motions being directed to their limited effects.

The Jumhoor Ashaa'irah holds that *Qadha* is the *Eternal Iraadah* (Will) of Allah which demands the systematic and unique operation of the cosmos.

Qadar by them is the connection of that *Iraadah* (that is, *Qadha*) with entities in their prescribed times.

14. **Mutashaabihaat**

The Maturidiyyah believe that the affirmation of Hand, Face, etc. for Allah Ta'ala is the Haqq, however, this is known in principle, but unknown in detail. Furthermore, it is not permissible to rescind the principle on account of incapability to understand the detail.

The *Hukm* or Shar'i position of a *Mutashaabih* is to refrain from passing a definite meaning but at the same time to believe in its authenticity and truthfulness.

The Ashaa'irah view the *Mutashaabihaat* as figurative expressions for apparent concepts. Thus, Hand signifies power, Face signifies existence, Eye is symbolical of Sight, *Istiwa* of taking control and overpowering, Two Hands for perfect power, *Nuzool* (descent) for His graciousness and beneficence, 'coming' of His command, 'Smiling' for His pardon and so forth. *While such symbolism is permissible, it is the product of opinion).*

15. **Taufeeq**

Taufeeq according to the Maturidiyyah is the creating of ease and providing help.

Imaam Asha'ari and the Mashaaikh of the Ashaa'irah consider *Taufeeq* to be the creating of ability for Ibaadat.

16. **Takleef Ma Laa Yutaaq**

According to the Maturidiyyah, *Takleef Maa Laa Yutaaq* – divine imposition on creation of something unbearable – is not conceivable. *(This is palpably erroneous. While it is conceivable, it is not imposed on creation).*

The Majority of Ashaa'irah considers this to be permissible. *(‘Permissible’ in the context means*

'possible', and possible in the context means that it is within the power of Allah Ta'ala).

17. Incumbency of Hikmat in the Actions of Allah Ta'ala

The Maturidiyyah hold that *Hikmat* (wisdom) is a necessary corollary of the Actions of Allah Ta'ala. In other words, His graciousness *Hikmat* is inseparable from His actions, yet He is not constrained to act thus.

The Ashaa'irah Mashaaikh hold that *Hikmat* in the actions of Allah Ta'ala is permissible, not incumbent. Thus, according to them the Action of Allah Ta'ala may or may not be associated with *Hikmat*. (*This is the same as the Maturidi view*).

18. Is Hikmat an Eternal Attribute of Allah Ta'ala?

The Maturidiyyah view *Hikmat* or the precision and thoroughness of action to be an eternal attribute of Allah Ta'ala.

The Ashaa'irah, however, do not view this to be His eternal attribute. (*This is palpably erroneous*).

19. Is Khalf Fil Wa'eed Permissible in Relation to Allah Ta'ala?

The Maturidiyyah hold *Khalf Fil Wa'eed* (Allah Ta'ala not fulfilling a warning) as inconceivable just as Him not fulfilling a promise is inconceivable.

The Ashaa'irah maintain that punishment is justice and that the sinner has been given the warning of punishment. However, Allah Ta'ala can forgive the sinner, for it is not a defect to refrain from carrying out a warning. *(In fact, this is also the Maturidi view. All Schools of the Sunnah believe in Forgiveness for sinners regardless of the extent and amount of their sins).*

20. Can the Action of Allah Ta'ala Be Wicked?

The belief of the Maturidiyyah is that Allah Ta'ala does not do anything wicked. It is rationally impossible for Him to do anything bad.

The Ashaa'irah hold that the Actions of Allah Ta'ala cannot be described with the epithet of *qubh* (bad/wicked). If He does something of this nature it will not be described as bad. Thus, even if He perpetually exiles the Ambiya to the Fire and sends the kuffaar to Jannat, these actions will not be bad.

(This is precisely the view of the Maturidi as well).

21. Is it Rationally Possible for Him to Pardon the Kuffaar?

Rationally it is not possible for Him to forgive the Kuffaar according to the Maturidiyyah.

(This is palpably erroneous. Pardoning the kuffaar is not irrational regardless of whether He will not pardon them.)

The Ashaa'irah hold the contrary view.

22. Intellectual Husn and Qubh

The Maturidiyyah aver that the *Husn* (beauty) and *Qubh* (wickedness) of some things can be perceived by the intellect.

The Ashaa'irah maintain that the good and bad of things are not intellectually perceptible except for their abstract meanings. The determinant in understanding whether something is in actual fact good or bad is the Shariah. *(This is palpably erroneous. Those to whom the Shariah has not reached, the requisite for their salvation is to believe in Tauheed which is inherent in every soul whether of animate or inanimate beings and objects. The Belief in Tauheed is not reliant on the*

Shariah. It is the necessary effect of the Pledge given to Allah Ta'ala in the Realm of Eternity, long before the souls were assigned to the captivity of the material bodies. The Shariah is imperative for comprehension of the details of the Unseen and for awareness of the Divine Commands.)

23. Is Imaan Billaah Intellectually Incumbent?

The Jumhoor Maturidiyyah is of the view that even if Allah Ta'ala did not send Rusul (Messengers) it would have been incumbent for people to understand by virtue of the intellect bestowed to them that Allah Ta'ala exists, He is One, He possesses attributes such as life, knowledge, power, etc. *par excellence*. The natural intellect unspoilt by external forces of corruption recognises Him to be the Originator of the universe. *(This is in fact our comment stated above).*

The Jumhoor Ashaa'irah hold that neither is Imaan obligatory nor kufr haraam prior to the delegation of the Messengers. Thus, one who was raised in a mountain peak cut-off from the outside world, to whom the Message of Islam did not filter through is excused from Imaan. *(This is palpably erroneous since it is in nugatory of the Pledge of Tauheed*

given by the Souls as described in the Qur'aan Majeed. This view renders the Pledge meaningless.)

24. The Haqeeqat of Imaan

The Jumhoor Maturidiyyah hold that *Imaan* means to profess verbally and to believe with the heart. In other words, verbal profession is an integral and constituent of *Imaan*. *(i.e. In terms of the Shariah, in normal circumstances, Imaan will not be valid without verbal profession. If there is no valid reason for withholding verbal profession, then Imaan will not be valid.)*

The Jumhoor Ashaa'irah hold that verbally professing *Imaan* is a condition for one who is capable of speaking. However, it is not an element of its *maahiyat* (absolute nature), for that (the *maahiyat* of *Imaan*) is merely belief in the heart (*Tasdeeq*). *(In fact, this is also the Matutidi view, if the mental gymnastics are assigned to oblivion.)*

25. Does Imaan Increase and Decrease?

The Maturidiyyah and even Imaamul Haramain of the Ashaa'irah hold that *Imaan* does not increase and decrease. The Ashaa'irah hold the opposite view. *(The views of both Schools is the same. However, the domains of application of the terms*

differ. A misunderstanding on this score creates the false illusion of opposite views. Quantitatively, Imaan does not increase nor decrease. Qualitatively, it does. This is the view of both Schools.)

26. Is the Imaan of a Muqallid Valid?

The Jumhoor Maturidiyyah hold that the Imaan of one who believes in the *Arkaan* (Fundamental Teachings) of the Deen such as Tauheed, Nubuwwat, etc. is valid. This is furthermore the view of Imaam Shaafi' and Imaam Maalik (rahmatullahi alaihim).

The Jumhoor Ashaa'irah view *Taqleed* in the Aqaaid of Deen to be inadequate. Imaam Asha'ri maintained that the validity of Imaan is conditional to understanding every mas'alah on the basis of absolute and rational proof. *(This is palpably erroneous. The poor rustic dwelling in gross jahaalat and even the vast majority of the molvis and sheikhs are incapable of accomplishing this stupendous feat.)*

27. Do Dalaail Naqliyyah Generate Absolute Certitude?

The Mashaaikh of the Maturidiyyah hold that some Dalaail Naqliyyah (Narrational/Traditional Proofs) generate absolute certitude.

The Ashaa'irah Mashaaikh hold that these generate *zann* (strong probability), not certitude.

(This is palpably erroneous. Belief in the Unseen Realms such as Jannat, Jahannam, the Malaaikah, Barzakh, Qiyaamah,, etc., etc., are all dependent on Dalaail Naqliyyah.)

28. Is Imaan Created or Uncreated?

The Maturidiyyah view Imaan to be uncreated (*ghair makhlooq*), whilst the Ashaa'irah hold the opposite view. *(When man himself is created, then it is only rational to say that the Imaan in his heart is also created. The attributes of created man are not eternal and uncreated.)*

29. Are Imaan and Islam Synonymous?

The Maturidiyyah view Imaan and Islam to be synonymous. The Ashaa'irah say that these two are different. *(The difference of the two Schools on this issue pertain to words, not reality. A person cannot*

be a Muslim without being a Mu'min, and vice versa).

30. Is Imaan Established at the End of a Person's Life or Before?

The Maturidiyyah hold that one who subscribes to Imaan is a Mu'min in present time even if he commits kufr afterwards, and one who subscribes to kufr is a kaafir in the present time even if he embraces Imaan during the end of his life. *(This conception applies in terms of the Zaahiri Shariah. According to the Qur'aan, the reality is that a person is a Mu'min or a Kaafir since even prior to his soul entering its body. The Nusooos establishing this reality are in abundance.)*

The Ashaa'irah aver that one whose ending is sealed with Imaan was always a Mu'min, regardless of his current state of being a kaafir, and similarly, one whose ending is sealed with kufr was always a kaafir, regardless of his current outward status of being a Mu'min. *(In terms of the Zaahiri Shariah, the ruling will be on his current state regardless of what the reality is by Allah Azza Wa Jal).*

31. Can the Attributes of Good-Fortune and Misfortune Be Transformed?

The Mashaaikh of the Maturidiyyah say that a fortunate person (*sa'eed*) can become unfortunate (*shaqi*) and a unfortunate person can become fortunate. (*In terms of the Zaahir Shariah. Thus it is observed that a Muslim becomes a murtad, and a Kaafir becomes a Mu'min*).

The Ashaa'irah maintain that a *sa'eed* does not become a *shaqi* and a *shaqi* does not become *sa'eed*.

(This is in terms of Taqdeer, not in terms of the Zaahiri Shariah which all Authorities acknowledge).

32. Istithna in Imaan

The Maturidiyyah state that it is not correct to say: “*I am a Mu'min Insha-Allah.*”

The Ashaa'irah state that it is permissible to say: “*I am a Mu'min Insha-Allah.*”

(It depends on the intention of the one who professes this statement. If the intention is the effect of doubt in any aspect of Imaan, the Matutidi view will apply. If the intention is an affirmation of one's Imaan by the permission and will of Allah Ta'ala, the Ash'ari view applies.)

33. After their passing from this earthly abode, are the Ambiya and Rusul still Ambiya?

The Maturidiyyah maintain that the Ambiya and Rusul remain Ambiya in the true sense of the word (*haqiqatan*) even after passing over to the next world.

The Ashaa'irah hold that they are Ambiya in the next world in effect only (*hukman*). (*In reality, there is no difference. In actual effect, the belief is the same.*)

34. Is Gender a Condition for Nubuwwat or Not?

The Mashaaikh of the Maturidiyyah hold that it is a condition for a Nabi to be a male. (*This is so in terms of the Shariah and as evidenced by history*).

Shaikh Ash'ari and his followers do not regard this to be a condition and according to them the Nubuwwat of women is valid. (*This is despite the fact that there were no female Ambiya. In other words, there is no rational basis for negating the potential of females being Ambiya although this was never the case*).

35. Are the Pious Average Humans Nobler Than the Average Malaaikeh?

The Maturidiyyah believe that the human Rusul (Messengers of Allah Ta'ala), like Musa (alaihis salaam), are nobler than the Rusul of the Malaaikeh, like Jibreel (alaihis salaam), the Rusul of the Malaaikeh are nobler than average humans, and the pious average humans are nobler than the average Malaaikeh.

Shaikh Ash'ari and his followers believe that the Rusul of humans are nobler than the Malaaikeh and that the Malaaikeh are nobler than non-Ambiya humans. According to them the ordinary Malaaikeh are nobler than ordinary humans.

Some Mashaaikh among the Asha'irah, such as Al-Halimi and Qaadhi Abu Bakr Baaqillaani, have passed unconditional superiority to the Malaaikeh. This is also the view of the Mu'tazilah. (*All of this is opinion unsubstantiated by Qat'i Nusooos*).

36. Can Qudratul Haqiqiyyah Cover Opposites?

The Maturidiyyah hold that *Qudratul Haqiqiyyah* (*the Innate Power of Allah Ta'ala*) can cover

opposites. If He wishes He creates this and if He wishes he creates the opposite.

Shaikh Ash'ari and his followers say that *Qudratul Haqiqiyyah* cannot cover opposites. For opposites there are separate attributes of *Qudrat*. (*Again the difference pertains to separate domains of understanding. The Ash'aris do not deny Allah's Qudrat of creating opposites. The conception of different attributes is an abstract concept which does not negate any attribute of Allah Ta'ala.*)

37. Does the Qudrat of the Abd have Any Force?

The Maturidi Mashaaikh hold that an action is actually through the *Qudrat* of Allah Ta'ala. It is He Who brings the act into fruition. The classification of *Taa'at* or *Ma'siyat* (obedience to Allah Ta'ala and disobedience to Him) is through the action of the *abd* (*the human being*). The ability to render the action is created by Allah Ta'ala. Qaadhi Baaqillaani of the Ashaa'irah also holds this view.

The Jumhoor Ashaa'irah aver that the actions of servants happen through the *Qudrat* of Allah Ta'ala only. Creation's *qudrat* (power/ability) has no force in relation to their actions. In *Sharhul Mawaaqif* the

view of Shaikh Ash'ari is elaborated as follows:
“The action of the abd in its origin and materialization is the creation (makhlooq) of Allah Ta’ala while the gain (maksoob) is of the abd. By his (the abd’s) gain is meant that the action is contiguous to his ability and willpower without there being any force or influence from him in its existence, apart from him being the locus of the action.”

(In reality, the two views are the same expressed differently).

38. Is Iqaa’ a Haal or Ma’doom Mahdh?

The Maturidiyyah are of the opinion that *Iqaa’* is not *ma’doom mahdh* (i.e. pure non-existence). Rather, it is among the entities which are neither existent nor non-existent. This is termed as *Haal*. Qaadhi Baaqillaani and Imaamul Haramain of the Ashaa’irah share this view. *(Even a haal is an existent of the physical body. While it is not physically existent it is not non-existent in the abstract form. ‘Existence’ in the context refers to physical existence while ‘non-existence’ in the context refers the abstract realm).*

The Jumhoor Ashaa'irah, however, maintains that it (*Iqaa'*) is absolutely non-existent. (*This is palpably erroneous. A haal cannot be 'absolutely' non-existent. It does have existence.*)

39. After A'maal are effaced due to Irtidaad do these return after Taubah?

The Mashaaikh of the Maturidiyyah believe that the A'maal (deeds) of a Mu'min who commits *Irtidaad* (reneges from Islam) – Allah Ta'ala forbid – and then returns to the fold of Imaan, do not return.

Imaam Shaafi' and his Ashaa'irah followers believe that the A'maal of one who re-embraces Imaan after Irtidaad return to him. (*This is essentially a Fiqhi difference of opinion*).

40. Will the Kuffaar Be Punished for Not Practising the Furoodh and Waajibaat?

The Jumhoor Mashaaikh of the Maturidiyyah hold that the kuffaar will not be punished in the Aakhirah for abstention from Ibaadaat over and above the punishment over their kufr. They will be punished over their rejection of Islamic Aqeedah, (*This view pertains to ritual acts of Ibaadaat only*).

The Jumhoor Ashaa'irah hold that they (the kuffaar) will be punished in the Aakhirah for abstaining from Ibaadaat, over and above the punishment for their kufr, just as they will be punished for their rejection of the Aqeedah of Islam. *(This view in relation to Ibaadaat, is also possible).*